THE

ANABAPTISTS Printed Proposals,

BEARING

Date the 12th of October, 1674.

Subscribed by

William Kiffin, *Jeremy Ives*, *Thomas Plant*, *Thomas Hicks* and *Daniel Dike*

Briefly Discussed:

AND

Jeremy Ives's late *Daring Challenge* to the *Quakers*, Answered.

By a Lover of Truth, T. Rudyard.

Printed, 1674.

THE ANABAPTISTS printed Proposals briefly Discussed:

Bearing Date the Twelfth of October, 1674.

BRITISH MUSEUM

HAd your Actions been Christian, or at least worthy of Men, you had not been put to this mean Shift, to cover your Underworkings: Why tell you the World of your Design? This single Particular charged by me against Tho. Hicks might sufficiently Poken to, when your Actions as well before, as since your Paper, give

THE ANABAPTISTS printed Propoſals Briefly Diſcuſſed:

Bearing Date the Twelfth of *October*, 1674.

HAd your Actions been *Chriſtian*, or at leaſt worthy of Men, you had not been put to theſe mean *Shifts* to cover your Unworthineſs: Why tell you the World of your Deſire, *That thoſe Particulars charged by us againſt* Tho. Hicks *might be fully ſpoken to*, when your Actions as well before, as ſince your Paper,

give ample *Testimony* to the contrary?

1st, At the *Barbican-Meeting* the 9th Instant, did not you and your *Confederates* use your utmost Endeavours to avoid a Discussion of those palpable *Forgeries*, *Lyes*, *Slanders*, &c. charged upon *T. H.*? You know it, and hundreds there can witness it.

2dly, And how willing you are for the Tryal or Disquisition of *T. H.* his *Actions*, was further verified by your Behaviour at *Wheeler-Street*-Meeting the 16th Instant (whence *T. Hicks* absenting himself) ye spent no less then five or six Hours in Abusive *Shuffles* and *Evasions*, mixt with *loud Outcries* whenever we attempted to read our Charge or Complaint against him (although we forbore till *T. Ives* declared, he then personated *him* in his Absence.)

We are sensible *T. H.* and your late *Actions* will not endure a publick *Disquisition*, and ours seeks no Corners, which occasion so vast a Distance in

yours and our present Apprehensions of what is most suitable to attain our respective Ends? You pretend yours is *To clear the Truth, and to Profit them that hear*; and so say we also. And what then? Shall we be *Publickly* Belyed, Traduced and Abused, and *Privately* have Satisfaction? We could be content with a *Little* rather then *None* at all: But could you call an Assembly of some Thousands of People, to *Debauch* their Judgments, and *Leven* their Understandings into *Envy* and *Prejudice* against us, and propose 50. or 60. excluding all others to be Witnesses of your own, or our Guilt or Innocency in the Matter; Is this the Way to clear the *Truth* & profit the *Hearers*? O abominable Deceit! O horrid Partiality! Its too apparent your *Ends* are as black as your *Beginnings*, and each designed to center in *Abuse*. I must tell you, however some Particulars of you have espoused this *Forger*, &c. yet amongst

you, there is not a few, who heartily grieve and trouble, not only at his *Forgery*, &c. but your *Confederacy*; and many more sober & judicious Persons are perswaded, that the Way to clear your *Innocency*, will not be, to cover his *Guilt*. *Fiat Justitia, & pereat mundus*.

As for your *Proposals* (being calculated for a private *Cabal* or *Conventicle*) with small Amendments, may pass as fit *Mediums* for an orderly Dispute or Disquisition of the Matter betwixt us; only to your 9th Proposition, I cannot but particularly enquire into its Reason, or at least your, for the proposing of it: It runs thus, viz.

'*And when your Paper is answered, that G. Whitehead and W. Penn be obliged to give their Answers to such Charges as T. Hicks shall exhibit against them.*'

To this I say; Had you a *Star-Chamber-Court*, or the *Ecclesiastick Oath*, *Ex Officio* to impose? Did your Authority comprehend those ministerial

sterial Officers of *Judges* or *Justices* of the civil Peace, your Blind *Proposition* at first Sight, might have passed as a tolerable *Imposition* upon us: But at this Season, when the *Laws* (under which we live) have made us better Terms, than to be Self-*Assassinates*; and Providence has so far suspended your *Authority* in Civils, that you are incapacitated to *recognizance* us into your Obedience, I say, to be *obliged* to give Answer, before they know whether *T. Hicks*'s Charge will relate to Civil or Religious Concerns, to Matter proper for their *Debate*, or Things *inquisitory* inconsistent to their present *Contests*, is most unreasonable, illegal, yea irreligious to *impose*. It is but a Taste of what Dissenters (had you Power, which you want) must receive from your Hands: And whence, unless from the *Acts* of *England*'s late High *Commission* Court, you pick up your *Proposition*, it's not easily determinable.

But what is *T. H's* Conceit to provide so long aforehand, that (after our Charge exhibited against him for *Forgery*, &c. is answered) *W. P. & G. W. be obliged to Answer, &c.?* Is he afraid that two Years *Dialoguing* has not pumpt him dry in his *base Attempts*, as well upon our *Civil* as *Religious* Rights? or that he has yet more to vent? or rather, after all, that he must fly to the Assistance of an *Inquisition* to make good his *Charge* against us; else to *forestall* our Time to discuss the Consistency of his *Sentiments* with sound *Doctrine* and pure *Religion*? *W. Kiffin* & *J. Ives*, you might do well to give us the *Reason* induced you to be so peremptory upon us, with so *unreasonable* and *illegal* a Proposition.

I cannot but *remind* you of your late Abuse, in expending so much Time about the Title of a Book, and rather do it now. That if we meet hereafter we may be excused the hearing such

reedless *Cavils*. Our first Charge against T. H. is thus, *viz.*

A Dialogue betwixt a Christian *and a* Quaker (yet made by *T. Hicks*) *viz. Wherein* (saith he) *is faithfully represented, &c.*

1. I say, *A Dialogue* is nothing else then a *Discourse* betwixt two, three or more, which a Stander by may write and publish for others information.

2. But to acquaint my Reader I write *Dialogue-wise*, is to inform, that there was not such *real Discourse*, but only my own *Sentiments* of the Persons or Things I would *Represent*.

T. Hicks his Books were really his own *Sentiments*, yet he presents it to the World, as a *Real* Discourse; and as a *Real Dialogue*, or *Discourse*, are they frequently received, and brought as *Proofs* against us in the Parts where they are spread abroad, as the Words of a Real *Quaker*.

This Point have we already debated, shewing the Difference betwixt

Catechisms and *Discourses* by Way of *Dialogue*, & Real *Dialogues*, as *T. H.* presents his, and therein sufficiently hath manifested his Abuse. I call, as further Witness, *W. L.*'s Letter to *T. Vis.* *We saw him foyl'd* (sayes W. L.) *in his first Attempt to prove his Way of Writing; for as Mr.* Penn *truly said, there is a vast Difference betwixt a* Dialogue *composed for Information, and one for Disputation: In the first I write my own Judgment; in the other an Adversary's.* And with your Learned Brother's Judgment, I leave this Particular, which is one Part of that Charge.

The next thing therein considerable, after his Manner of Writing, is the *Matter*, and that lay on our Parts to prove *Fictitious*: And whereas *T. H.* saith, In his Dialogue *is faithfully represented the* Quakers *Opinions*, We are ready to make out, that he has most treacherously *misrepresented* us; and instead of giving an Account of our *Principles*, he has feigned and forged

ged *Principles* that are not ours, for which we appealed, or called to the *Anabaptists* for Justice; This is our Matter of *Charge*; this are we ready to prove, if you would stand the *Test*; if you will abide to *hear* us.

But instead thereof, you delay us with *Imposing* your *Reasons* why you oppose the *Christian* to the *Quaker*: To which I say, Your opposing them no wayes troubles us, but *T. H*'s making a *Counterfeit Christian* and a *false Quaker*: This is Matter of *Fact*, and we are ready to prove it against him; but that a Real *Christian* oppoſeth a Real *Quaker*, we deny.

But what is this Opposition to the Charge of *Forgery*, *&c.* against *T. H*: Suppose a *Dialogue* had been made betwixt *W. K.* and *J. Ives* (who in Principles (although now *Confederates*) differ more then a real *Christian* and *Quaker*) had it been reasonable, if *either* Party had traduced the *other*, and the Person wronged called for

Justice,

Justice, that the *Malefactor* should take up whole Days of Discourse with his Reasons for opposing their two *Names* (a Thing not worth Discourse) thereby diverting the Complainants *Charge*, and himself from being called to Judgment? but this is their Dealing with us.

The *Substance* of our *Complaint* is for *T. H's Fictions, Forgeries, Lyes, Slanders* and *Abuses*; As for his opposing *Christian* to *Quaker*, is but a *Circumstance*, and how suitable to his present Enterprize, will appear, when the *Anabaptist* has cleared himself of the *Forgeries*, &c. charged upon him, or we prove him *guilty* thereof: And when our Innocency or Guilt (by a full Disquisition of the Matter in Controversie) is *manifested*, it will be easy to determine which of us merits the Name of *Christian*, and which of the Name *Quaker*; or whether the *Anabaptist* be the *Counterfeit*, or *Quaker* the Real *Christian*.

But

But ſuppoſe we are not *Chriſtians* in your *Senſe*, or of your *Dipping*; are we therefore none? But ſuppoſe, none at all, according to your preſent Sentiments of us, but *Jews*, profeſt *Turks* or *Heathens*, as you would have us, ſhall not your Brother anſwer for his *Forgeries*, *Lyes*, and *Slanders*? Is it your Belief, that an *Heretick* deſerves no *Law*, no *Juſtice*, no *Equity* from or againſt Men of your Caſt? ye ſhould do well to explain; for I aſſure you, it ſmells of your Predeceſſors.

But if no *Arguments* will induce you to do us that common *Right*, that equal *Juſtice* that a *Heathen* would not deny us; but you will ſtill *divert* our Charge, and *interpoſe* ſuch Diſcourſe, as may tire the Auditory, and cover your Infamous Brother, and conſequently his Abettors: If inſtead of hearing our Charge, and anſwering our reaſonable Demand, you would prove us No *Chriſtians*, and bid us take that for Anſwer; I propoſe, as neceſſary, in order

order thereto. That you tell us what ſort of *Chriſtian* (ye mean) the *Quaker* is not: explain your ſelves to the World, *What* and *Who* is a true *Chriſtian*; and (you denying *Inward Evidence & Revelation*) tell us, whether *Faith* & *Works*, or *Principle* and *Practice*, or *Pretended Faith* and *Principles* without *Works* or *Practice*, make a Real *Chriſtian*; which may ſerve for a *Looking-Glaſs*, as well for your ſelves, as for us. I ſpeak particularly to you, who are many *Heads* confederated this day *againſt us*, Each Sect claims the *Name*; but who has the *Nature* in your Senſe? Therefore anſwer plainly, without Equivocation or Evaſion, what you mean by *Chriſtian*.

1. Do ye mean the *Preſbyterian* (ſo called) with his *Directory*?

2. Or, do you mean the *Independent* with his *Savoy-Confeſſion*?

3. Or, do you mean the *Anabaptiſt* with his ſeveral & various promulged *Syſtems* of *Faith*?

4. Or, do you mean those that tell us, We must DO P with them, as *necessary to Salvation?*

5. Or, do you mean *Such* that hold, *Christ dyed not for all, nor was an Universal Sacrifice for all Mankind?*

6. Or, do ye mean *Such* that profess their Faith, *That Millions of People are Damned, or at least, left without Means of Salvation by Eternal Decree, before they Knew or Acted Good or Evil?*

7. Or, do you mean *Such* that *Deny the Divinity of our Lord and Saviour Jesus Christ*, and that he *was not One with the Father in Glory before the World was?*

It is not my Purpose to draw you out beyond the Bounds of the *Faiths* or *Beliefs* of the present *Confederacy*; therefore I wave to mention such Sorts as are termed, the *Church* of *England* or &c. All I desire or expect from you at present, is, to be plain and particular, which of these forementioned, or what others by Faith & Practice

tice are the *Real* and *True*, and which, and how many of these *Impostors*, or if all, declare it, that our *Auditors* upon your Attempts to prove us No *Real Christians*, may be capable to judge, whether you Act like *Real Christians*, or *Stagers* against *Christianity*; that we may see, whether, whilst you are *Unchristianing* others, you *heathenise* not your Confederates or others that merit the Name better then your selves: Let us have it under all your Hands, that other Judicious and Indifferent Persons, as well as your selves, may be capable to Judge betwixt you and us in this Matter of Controversie.

London, the 24*th* of the
8*th* Month, 1674.

T. R.

AN

AN ANSWER TO Jeremy Ives's CHALLENGE.

THis prior Diſcourſe was no ſooner finiſh't, then a Sheet of *Jer. Ives* (tituled, *A Sober Requeſt to the Quakers*) was crying about the Streets: And although what I have here already writ, might ſerve as *Anſwer*; yet to avoid Cauſe of *Cenſure*, that we diſdain to (or cannot Anſwer) him, I have a few Lines to *Jeremy* and his Paper.

But previous thereto I muſt tell thee, my Reader, *J. Ives* is neither

the *Person* with whom our publick Concest is, nor one of the *Judges* that pretended to answer our Appeal to the *Anabaptists*, for Justice against *Thomas Hicks*; but a *Person* (as suited for such a Service) of late listed in, as an *Auxiliary* to defend *T. H.* or Oppose our Charge against *Him*; and as a suitable *Medium* thereto, he would divert our Pursuit against *T. H.* by answering to his Allure.

But as to his Printed Piece, He or the Printer has termed it, *A Sober Request*; and how correspondent the Name or Title is to the Nature or Kind thereof, it self will best demonstrate.

S. I. If he means by *Sober Request*, that Expression of his, *if you dare appoint a Time and Place, &c.* its past my Skill to find the Correspondency of the *Body* of his Sheet to its *Head* or *Title*: But if *Daring to Appoint* be the best Terms the *Anabaptist*

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can invite us to a Religious Diſcourſe, I muſt declare, his Language is ſo far from being *Scriptural*, that it comes ſhort of the *common Hectors* or *Sword-men* of our Time, who for perſonal Affronts will challenge the Field with much better and more modeſt Language.

§. 2. But how *Sober* is his Requeſt: Its but to appoint a Time or Place for him, to prove us No *Chriſtians*, and *our Miniſters, Impoſtors*, &c. Very modeſt *Jeremy*! in very good Time. Then it ſeems, for all thy large Boaſts and high Rants, its not yet done, but thou propoſeſt to do it: and why a freſh or particular Challenge for this? What! haſt thou already forgot the two ſeveral Meetings that thy Impertinency has abuſed, and diverted from their particular Occaſions by preſſing to this Diſcourſe, and yet complains? Waſt thou not heard at *Barbican* the 9th Inſtant, not only what thou

couldst say against us, but till thou hadst fully catechized us, as to our Belief of Christ, &c. & being answer'd to the Peoples Satisfaction (still failing in thy Attempt) left the Pulpet & Assembly. Wast thou not, *Jeremy*, sufficiently heard at *Wheeler-Street*, the 16th. Instant, (the Auditory can witness for us) upon that Subject? And was not the Sum or Close of thy proving us no *Christians*, a pittiful Retreat, at last turning the Question upon us, to give thee an Evidence of our being so, (which not liking thee, thou approvedst as well as the faithless *Jews* did the Testimony of *Christ and his* Followers) when thou hadst failed of thy Promise and Attempt there also, thou fairly turnedst thy *Back* upon the Argument and Assembly together? In Case thy Memory be Treacherous in quire of the Auditors, and the Relations already in Print, and they will help thy *Understanding*.

But seeing the last Discourse betwixt

 thee

thee and us upon this Subject (in some measure) assu'd or broke off in the different demonstrating or evidencing a *real and true Christian*, 'twill be but reasonable *J.I. W.K. T.P. T.H. &c.* the present *Confederacy* mutually in Writing demonstrate & figure out the real and true *Christian*, and the sure & certain *Evidence* thereof, that the after Contest may not be, *What* one is, or *how* to be demonstrated; but whether we are *such or no*. And I must tell thee, a holy Life, upright, honest & a blameless Conversation among Men, be a Part, Member or Evidence of your *Christian*, (as doubtless it is of a true one) I heartily give my Consent, that *Jesus*, being so capacitated (or as *Joh.* 8. 7.) *Cast the first Stone.*

§. 3. But from the *Manner* and *Terms* of thy Challenge (*Sober Request* it is not) viz. *If you dare appoint a Time and Place for that Purpose; and then appoint whom you will to dispute the*

Matter with me, provided none be admitted to speak but as two — That a certain Hour be agreed for the Beginning, and another for the Ending — and neither Party exceed the Limits. From these a Reasonable Understanding may measure the Height, Depth and Breadth of thy *End*, and the *Zeal* that led thee forth to this *Enterprize*. I must confess, such Language & Articles as these, might well pass for a *Bear-Garden Prize*, (though I have read more modest *Terms* in their Bills) but to come from an *Anabaptist-Preacher*, who pretends a more refined or *Scriptural Rule* for Discipline and Disputes, it seems strange and most absurd: Where dost thou find *Jeremy*, that any of the *Prophets* of the *Lord* (in the Adulterous Generation they lived in) sent out such *Daring* and singular *Terms*, to convert the misguided *Jews*, or convince their *Opposers*? Or where did Christ or his Apostles send such *Challenge* with Limitation to Persons, Time & Hours,

in Order to propagate the Everlasting Gospel, and answer Gainsayers? Or did ever the *Quakers*, when they first visited your Assemblies make such *Terms* with you? Find, if thou canst, such an Ensample from primitive *Christianity* or Pattern in all the Holy Scriptures, except that of the *Uncircumcised Philistine* Goliah, defying the Army of *Israel*; it is true, he cry'd out for a *single Combatant*, and dared such to meet him, and he had his Reward accordingly.

I must tell thee, thy Actions & Paper bespeak thy Mind to be *High* and *Lofty*, instead of *Meek* and *Lowly*, the true *Christians* Ornament; & intimates thee rather a *Stager* against *Religion*, then a zealous *Contender* for *true Religion*: And this is not my Mind only, but many as well call'd by the Name of *Baptists*, as other discreet and sober Men, that have not a little censured thy customary Carriages, so stir up the People to *Rudeness* and *Licentiousness*

at the late Disputes, by the Sign of *shaking thy Hand*, or *waving thy Hat over thy Head* (call it what thou wilt) People say, it smells of *Ranter* or *Atheism*; And doubt not, but that thy thus treating us in Print, will rather confirm then shake their Opinions of thee: But what shall I say; *Men gather not Grapes of Thorns, nor Figs of Thistles.*

§. 4. As to those confident *Insinuations* and base *Assertions* in thy printed *Challenge*, viz.

1. *That* W. Penn's Confession *of Faith in Scripture-Language, was a meer* Equivocation.

2. *That our Former* Opinions *were Vile, Absurd and Non-sensical; or that when proveds't to our Face, they make void all Rules of* Christian *Faith and Practice.*

3. *Or, that by force of* Argument *thou had'st drawn us to that Strait we could make no* Reply.

4. *Or, that former Books of* Quakers *already own'd by us, contain in them*

Doctrines

Doctrines *no ways reconcileable to* Scripture-*Language or* Christian *Religion.*

5. *That our* Behaviour *was Base and Insolent in thy Absence.*

These I justly charge upon thee as *Abominable Falsehoods* and *Notorious Untruths*, which thou and all thy *Confederates* are not able to prove or maintain.

And know, that it is not thy *Confident & Bold Assertions* that are at this day *Proofs or Evidences* against us; thou wilt reap no other Effect then the *Belching out of* THY OWN SHAME; for our Innocency and Integrity is above the Reach of thy *Scurrility* and *Abuse*: Nay, such Share hath *Truth* in the Hearts of sober Men, that I am bold to say, *Thy very* Name *shall* Clear *our Innocency* as far as thy Tongue or Pen can *Traduce*.

§. 5. And since thy appearing in Confederacy with *T. H. W. K. &c.* against us, the Question has been not by a few, and that sober-minded

ed and Considerable in this City) Is this *That Fer. Ives.* Is this *That Fer. Ives?* Surely not, say some. I meddle not with many THAT's, but as pertinent to this present Religious Controversie there yet remains a Doubt upon many, *Whether thou* be That *Fer. Ives, that upon a Religious Account, and for his Testimony against* Swearing, *was cast into* New-gate *in the Year* 1660. *& after he had writ to his Brethren a Sharp Letter, dated Jan.* 14. 1670. *against Swearing, to animate them, or to rebuke them for it, in few Days after gave his Friends the* Slip, *& got out of Prison by* Swearing *before* Ric. Brown; and not only so, but *soon after* his Liberty, printed a Plea for *Swearing*, to the Sorrow of his Brethren and Strengthning the Bonds of his Fellow-Prisoners. This *Enquiry* remains upon the Spirits of many sober Person in and about this City, for whose sake I intimate this, that if thou beest misrepresented, thy Innocency may be cleared; for if thou art

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the Guilty Person, thou mayst *Repent*; & in this thou art desir'd to give *Satisfaction*: and withal tell us, whether a *Baptist-Minister*, so circumstanciated, be a *true* Gospel-Minister, or an *Impostor*; &c. If no *Impostor*, give us the Reason wherefore? and if *such* be *True*, who are *False*? be pleased to explain; for it much concerns them.

5.6. But that I may be clear of *Jeremy* and his Paper, in giving my Answer, whether we accept of his *Challenge*, or disregard his *Bravado*; whether we go out to this *Sanaballat*, or commit our Cause to the Lord; according to my present Apprehensions of *Jeremy* and his proposed Attempt; I give my *Answer*.

1. If *Jeremy Ives* be yet in *Confederacy* with *T. H. W. K.* &c. (as doubtless he is) to appear singly, as a *Decoy* to divert, and oppose our present Pursuit against *T. Hicks* for *Blasphemy*, &c. is but a deceitful Stuffing of the

Con-

Confederates, and decoying us from our present Work; And under these Circumstances, *Jeremy*'s Barking is not worthy our Regard.

2. But if *Jeremy*, and his Brethren, and *Confederats*, are Real, and heartily desire the Peoples *Information*, and not meer *Cavilling* & *Noise* in open and publick Assemblies; Let them, as before proposed, give out in Writing, under all their Hands, the *full Characters and certain Evidences of a True and Counterfeit Christian*, as also of the True *Minister* and *Impostor*; and tell us plainly *Which* & *Who* such are, proving the same by Holy *Scripture*; and then,

3. We pursuing our Charge of *Forgeries*, in plain Matter of Fact, against *T. H.* &c. if *Jeremy* wants Employ, he may continue, as an *Auxiliary* to his Brother.

4. After our Charges against *T. H.* and against *W. K.* &c. for abetting and countenancing his *Forgeries*, are heard

heard and fully debated, I doubt not we ſhall be very ready to hear *Feremy* with his Brethren upon his *propoſed Subject*; not upon the Limit and Terms of a *Bear-Garden Prize*, but under ſuch, as ſo ſolid a Diſcourſe calls for and requires, committing the Reaſonablenes thereof to the Conſciences of the then *Judicious Auditory*, no ways doubting, but that in the Strength of the Lord, we ſhall be capable to *detect* his Folly, and *maintain* our Religion, as really *Chriſtian*, againſt all the vain and *Daring* Attempts, and *Airy* Rants of our malicious Opponents.

5. But if theſe *Terms* will not ſerve thee, but that ſtill thou wilt appear as a *Privateer* againſt us, thinking by thy bawling *Out-Cries* to ſtill the *Noiſe* of our Charge of *Forgery*, &c. exhibited againſt *T. H.* and ſtifle our juſt Complaints againſt *W. K.* &c. by my Conſent thou ſhalt rail on, *Rabſhekah-like*, and boaſt as *Goliah*, till the juſt Hand of the Lord overtake thee; we

no

no wise doubting, but the *Lord Jehovah*, our Strength, will preserve us from the *Strife of Tongues* and *Envy* of *unreasonable Men*, and will also in due time (maugre all this Opposition) *Clear* our Innocency, and *Uncover* the Skirts of our Deceitful and Abusive *Adversaries*.

London, the 26th of the 8th Month, 1674. } T. R.

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THE END.